

intermediary to lead to the latter. The Mexicans had two goddesses, — one of chaste, the other of impure, love. The festivals of the former were celebrated with obscene rites ; those of the latter with the self-immolation of harlots, with excessive language and acts. The goddess was thought to be rejuvenated by the death of the harlots. The obscene rites were at war with the current mores of the people at the time. The demons of license became the guardians of good morals. They concealed the phallus. Sins of license were confessed to the gods of license.<sup>1</sup> Teteoinnan, the maize-mother, also became a harlot through the work of furthering growth, but in the service of the state she punished transgressions of the sex taboo.<sup>2</sup> This is as if the need of the taboo having been learned by the consequences of license and excess, the goddess of the latter became the guardian of the former. In the Semitic religions the beginning and end of life were attributed to supernatural agencies dangerous to man.<sup>3</sup> The usages to be mentioned below show that this was not an abstract dogma, but was accepted as the direct teaching of experience.

590. The Adonis myth. There was in the worship of Ishtar wailing for Tammuz (Adonis). He was either the son or the husband of Ishtar. She went to Hades to rescue him. His death was a myth for the decay of vegetation, and his resurrection was a myth for its revival. The former was celebrated with lamentations ; the latter with extravagant rejoicings and sex license.<sup>4</sup> This legend, which under local modifications and much syncretism existed until long after Christianity was introduced

in the Greco-Roman world, coincides with the laws of Hammurabi as to harlot priestesses.

591. Sacral harlotry. Three things which later reached strong independent development are here united, — religious ritual, religious drama (with symbols, pantomime, and mysteries which later came to be considered indecent), and harlotry. Sacral harlotry was the only harlotry. It was normal and was not a subject of ethical misgiving. It was a part of the religious and

<sup>1</sup> Archiv f. Anthrop., XXIX, 150.

<sup>8</sup> W. R. Smith, Relig. of the Semites, 447.  
Syria Dea, 6.

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